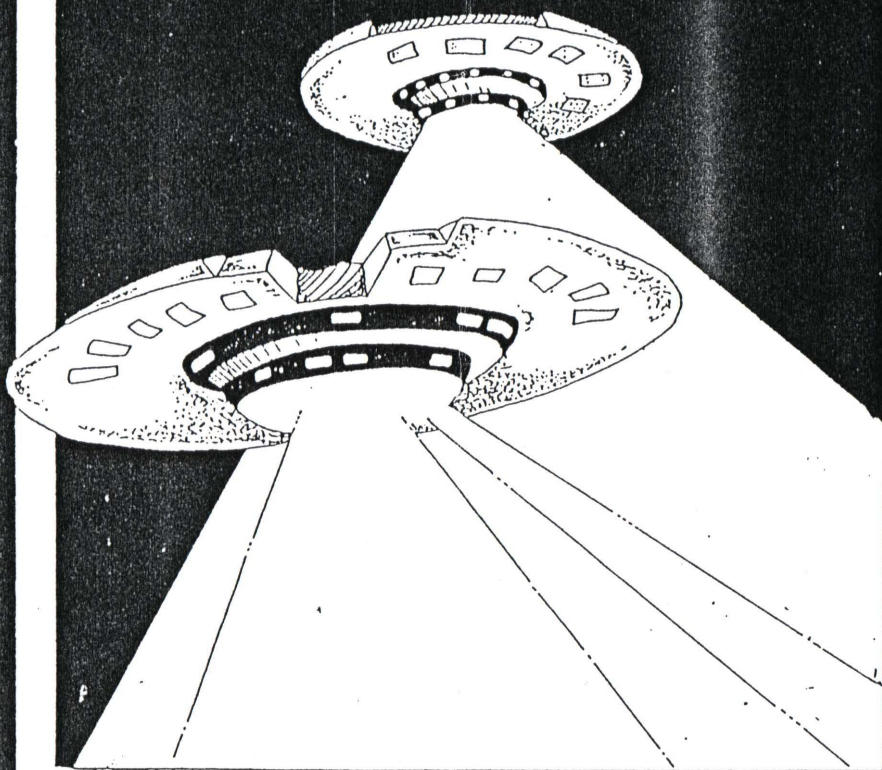


# AMSKAYA



Newsletter of the STAR Fellowship



## SAUCER SECRET FOUND?

I have recently been sent a very interesting publication brought out in America by Lucius Farish, which is entirely composed of news cuttings taken from many different countries. It certainly shows that there is still a great deal of interest in flying saucers.

One of the most interesting items featured is from a New Zealand paper, in which a Dr. Jan Pajak, a senior lecturer at the University of Otago, claims to have worked out details for a revolutionary new kind of space drive:

"He says that a further investigation of the concept of a saucer-shaped "magnocraft" could enable a small country such as New Zealand to initiate its own space programme, leaving larger nations to continue to experiment with large conventional rockets.

"Unlike space craft such as the space shuttle, which has thousands of moving parts, all potentially prone to breakdown, a magnetically propelled craft need have no moving parts although they would include electronic componentry, he said.

"Although even a small magnetically powered craft would require a very large initial input of electrical power, the energy would be largely conserved because the craft would create its own partial vacuum surrounding it, greatly reducing atmospheric friction.

"The craft could theoretically travel at speeds of up to 70,000 Km/hr in the atmosphere and speeds approaching that of light in space itself.

"Such vehicles would be silent and pollution-free and would provide not only a swift form of transport, but also would open up the possibility of moveable homes and factories.

"In a theoretical way the solutions for all the main problems that hold back the completion of this spacecraft have been found and worked out, Dr. Pajak says in his treatise.

"This means that in the event of finding an authoritative sponsor and receiving appropriate support for the research, the first flying prototype of this vehicle could be seen in our skies before the end of the next decade".

Do some of the details of this system seem strangely familiar?

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# Medicine & Music

Relayed by  
Tony Wedd

*I am not at all certain that this is what it purports to be: a message from people in space. I am publishing it because I believe it could be; but even if it isn't, it is a most interesting and helpful philosophy.*

Chiddlingstone. 3a.m. 5.iv.60

WE listen to your music with great pleasure. People who create music have an understanding of the principles of harmony and discord and these are used wisely. The people who listen to music have a very proper respect for those who create, for they listen quietly and responsively, without interrupting or endeavouring to answer back. This is just good manners, but they are seldom found on your Earth; yet they are but the context.

Again, there is in music nothing false or misleading, no ulterior motive but to express the spirit of man within. It gives an important means of putting people's souls in harmony and at peace. It develops man's capacity for surrender: a somewhat undeveloped capacity, as you must admit. All over the world it has been used as a means of compensating for difficult circumstances, and often it is most gay and light-hearted just where people's lives are most difficult and unhappy. Thus it expresses man's ability to rise above his circumstances.

Also it can have a soothing and therapeutic effect on sick people's spirits; and once the spirit is at ease, the difficulties of the body are soon smoothed out. A doctor's surgery or waiting room might well make use of this principle, so that just to enter the house of a doctor would in fact mean entering an area of tranquillity.

In addition, the patient and doctor coming together will already be somewhat in sympathy, and in this mood the doctor will be more perceptive and better able to diagnose the fault he is looking for. He might well prescribe living in an atmosphere of certain colours and certain sounds as an effective way of treating an illness; since this would put right the ailments of the spirit rather than starting at the wrong end to try to put right the body's ailments without touching those of the spirit.

You must realise that it is by an act of choice that the spirit has acquired the body it resides in; and by an act of choice too undertakes to rise above the body's difficulties ... What happens when a person is sick is quite simply that the spirit has weakened in its resolve to rise above or put to good use these bodily ailments; and the resolve has been weakened to the extent that the ailments have become primary, occupying too great a place in that person's life. They become an end in themselves rather than the means to spiritual advance. Your world is peculiar in this respect, for on other planets there is little illness and spiritual advance is made more simply and more directly. However there are times when it is important to strengthen the spirit's resolve: to improve will-power, if you like; and for this purpose the spirit may choose to be born on Earth, under circumstances which are exceptionally difficult, in the hope that these circumstances prove a challenge to the will.

It is important to point out to sick people that this is what is happening to them; and that to some extent they have chosen to run the risk of illness as a means of improving their determination to overcome them. By using sound and colour in a way sympathetic to that spirit, you do in fact improve its circumstances and increase its resolve. When the bodily illness becomes predominant the spirit is greatly perturbed and frustrated, but the soothing effect of pleasant sounds and colours mollifies this situation.

Every illness is a challenge. No matter how serious, it can always be used as a means of progressing spirit-

ually. Do not think of your Earth as a place where the laws of God have been flouted, and corruption and decay allowed to become paramount. Instead of growth and love, illnesses do not express departure from the laws and ways of God. They are simply another way along the path to God. It is a way that we on other planets do not choose voluntarily, and we admire the courage of those who have chosen this way; admire it most, of course, when the spirits who have exposed themselves to these difficulties have used them constructively.

Your doctors must understand that it is in this direction they are called on to help, and that they too have chosen this path. They have chosen a role in which giving help is the predominant feature of their lives. It is the law of Karma, for it may be that they themselves have received much help in the past and need to make repayment. There is always a close connection between the purposes of the spirit and the nature of the illness. Some of you have become aware of this, and by studying dreams have learned to study the purposes of the spirit, which also expresses itself in little subconscious acts and mannerisms. It is important for the doctor to be receptive to these factors, to feel himself into the other person's mind sympathetically and understand what it is that the spirit there is trying to attain. Therefore the presence of music in that home will improve relationships between the doctor and his patient in the direction most necessary. Besides soothing the patient, music will have the effect of setting up a harmony between the two spirits concerned in the consultation: in the one intending to give help, the other intending to draw on help in overcoming obstacles which have momentarily proved too strong, so that the spirit has lost direction.

When you come to communicate with us, the presence of music in your mind offers us a means of harmonising with you. And all those who would undertake this means of communicating with us ought to develop their range and understanding of music. Those who would study the nature of the mind might care to study what is happening when a certain theme is running round in the mind, without a sound being heard in any physical way. There is, of course, a relationship between the spirit and these sounds; a transformation of the sound, if you like, onto a spiritual level; and this again has a bearing on the study of memory. For no matter how complex the music heard in the past, the spirit is in some way able to recapture this complexity of sound. When, however, it is forced to express this relationship, it may indeed extract a single theme which could be hummed or whistled. But the fuller expression of music on the brain is more polyphonic, more related to a variety of sounds which cannot be thus expressed in simple phrases. The spirit is drawing on past experience, drawing from a store laid up previously. And if you consider how far it is necessary that a spirit should indeed cast back in time, you will understand how it requires this assistance from music. Therefore when you draw on music of considerable maturity, music heard several hundred years ago, you enable that spirit to recapture some of its previous experiences. Those who love old music may indeed have formed this love in a previous life. They will give to their appreciation of music this greater depth; and so it may seem to many people that only this old music has a deep quality and can be deeply experienced.

So here indeed is a third advantage to the physician of using music, particularly old music. In enabling the individual to recover some of his former resolve he should try to recapture some of the flavour of previous lives, which have led the spirit to undertake the present difficulties. That is all for tonight.



## NOTES AND NEWS

### Solomon's spaceship

Though I am not a great lover of von Daniken and his solidly twentieth-century view of extraterrestrials in the past, he sometimes comes up with an interesting find. One such is recorded in his book "The Stones of Kiribati":

"The Kebra Nagast is the oldest Ethiopian traditional scripture. In Chapters 30, 52, 58, 59 and 94 it tells at length about a "heavenly car" which King Solomon inherited from his forefathers and used zealously.

"'But the King...and all those who obeyed his word, flew on the wagon without pain or suffering, and without sweat or exhaustion, and travelled in one day a distance which (usually) took three months to traverse.'

"If the king had been in the air only 12 of the 24 hours his craft would have had a speed of 150 Km per hour. If we assume that he flew only eight hours a day, his heavenly car would have had an average speed of 225 Km per hour, not the speed of jet planes, but fast enough to go back and forth between Jerusalem and Srinagar several times a month.

"Supposing King Solomon had made an interim landing about halfway between Kashmir and Israel, there would presumably be indications of such a landing in present-day Iran...In fact the sugarloaf mountain Takht-i-Suleiman, Throne of Solomon, like the one near Srinagar, is located in north-west Iran, at a height of 2200 m...Quite apart from any bold flights of the imagination, the fact remains that there are two mountains called after Solomon, one in Iran and one near Srinagar. There were temples consecrated to Solomon on both of them. The edifice in Iran no longer exists, but the temple near Srinagar is still in use..."

Von Daniken, and other writers, have noted the similarity in language and traditions between Kashmir and Israel, with legends such as Moses being buried there (his supposed tomb is still there). Perhaps more contentious is the claimed tomb of Jesus near Srinagar, and of his mother Mary not far away. In going into this (though he does not make any direct connection with extraterrestrials, just with a possible Jewish settlement in Kashmir known to the Essenes) he shares a core story with two other books, "The Holy Blood and the Holy Grail" by Baigent, Leigh and Lincoln, and "Jesus Lived in India", by Kersten.

The story is this: that Jesus did not die on the cross but was rescued by the Essenes using a death-feigning drug which was the "vinegar" mentioned in the Bible. After this the "body" was removed to the tomb and given medical treatment. After this he travelled to the Jewish colony at Kashmir, lived to an old age and was buried near Srinagar. Strangely enough, the tomb is venerated by local Christians - it would be interesting to know what their doctrine is. There is no point in going into the evidence here, but there is a lot of it and it is set out particularly well in Kersten's book. The only weak points

in it are the explanations for the Ascension and Paul's conversion. I doubt if the disciples would have mistaken Christ walking over a hill for him being taken up into heaven, nor would Paul have described a simple meeting with the man Jesus with the events he describes, even if it had converted him. Could extraterrestrial craft have been involved here? Even Daniken does not suggest this - it is clearly too close to modern times! But there seems to be a possibility, unless the miraculous accounts were simply later embellishments to the story.

The three books mentioned enlarge on the core story in different ways - "The Holy Blood and the Holy Grail" goes into the possibility of Jesus being married to Mary Magdalene and producing a bloodline which comes down to the present day; "Jesus Lived in India" explores the possibility of Buddhist influence on Jesus; von Daniken simply prints the core story as an adjunct to the Solomon flying ship account.

### An important message?

In the tradition of the STAR Fellowship, I still practise thought communication with the space people, though I still strictly adhere to Tony Wedd's maxim that we must not take such messages as proved without supporting evidence. The following message seems interesting, however. It was received after I had expressed worry over the direction in which some parts of the earth mysteries movement were heading. It was received Wednesday, October 5th, 1988:

"The information about leys and earth energies was brought forward as part of an education programme aimed eventually at bringing Earth's people into the Galactic Confederation. It was certainly not intended to start a new religion or revive an old one. The diversion from the planned course of events was originally caused by John Michell, who relegated flying saucers to become abstract "archetypes", and who started the intellectual, geocentric philosophising which led to the pagan viewpoint. Make no mistake, this is just as hidebound by dogma as Christianity, and just as divorced from reality, spiritual or material.

"Membership of the Galactic Confederation is essential for Earth's people - no planet has the resources to survive alone indefinitely. But membership will not be permitted until the people are qualified for it emotionally and intellectually, but particularly emotionally."

By "pagan" I assume what is meant here is not respect for the Earth or considering it a living being, etc. These I believe in and in fact were the subjects of former communications, as readers of "Cosmic Friends" will know. The bad thing is the "religionising" of earth mysteries, bringing in worship of gods and goddesses, Celtic festivals etc. into yet another dogmatic structure, which opposes extraterrestrial ideas just as much as Christianity does, and for the same reason - it opposes the dogmatic edifice.

### Bomber on the Moon?

The recent issue of "Foresight" published an almost unbelievable photograph from "Sunday Sport" seeming to show an American B52 bomber

in a lunar crater! Though I still have considerable reservations about it, the story was published seriously and mentions that Arnold West of BUFORA called the picture "incredible". I have known him in the past and he seemed a somewhat conservative UFOlogist.

#### More circles

Terry Veale of Bradford-on-Avon writes: "Did you see that giant rings appeared in a cornfield near Silbury Hill at the end of July? I went to have a look - quite magnificent! It looked as though the rings had been caused by tremendous air pressure - as if a craft had been hovering above the field. A local weather expert proclaims that they are caused by whirlwinds, but the circles are symmetrical!" Terry includes a drawing showing two sets of similar rings, each with a large central one with four symmetrically spaced smaller ones round it.

Daniele Hart has also sent me a cutting from the Observer on Colin Andrews, described as a circles expert, and there are some accounts in Foresight. Lucius Farish's newsclipping journal also includes some; a picture of the Silbury Hill rings from close up, some concentric rings in Leicestershire, and some on Baxenden golf course near Accrington in Lancashire.

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#### TOWARDS THE FUTURE A wider context for allotechnology

Part 3 by Philip Heselton

Jewellery designs can therefore be seen as being a debased form of allotechnology. We keep the precious metals and stones, often in an elaborate pattern, but we now use this for decoration only rather than as some form of free energy device. I suspect that the dichotomy between the beautiful and the useful will disappear when allotechnology is fully established, as was William Morris's hope, for example. Certainly the photograph of the device constructed by Basil van den Berg in South Africa looks very much like a piece of jewellery.

Information on the esoteric use of crystals and stones has burgeoned since the pioneering use of them by Tony Wedd and Philip Rodgers. There are numerous books and courses on the subject, and I am sure that this elaboration of knowledge can be fed back in to work on allotechnology with great advantage.

I mentioned above the way in which water was an integral part of one of the devices which I received. Water has always been associated with a particularly healing quality, and it was meant to be used for such a function in the device referred to above. Certainly Tony Wedd was convinced that one of the uses of the Cosmic Coffee Pot would be to make an infusion of the bark of the curly sycamore tree (see "Skyways and Landmarks Revisited" for more details).

Certain waters seem to have particular qualities, and the literature on holy wells is growing (see, for example, "Sacred Waters", by Janet and Colin Bord). Tony Wedd received a communication

to the effect that there were 12 healing springs spaced out in different directions from his home, and that their waters would heal the 12 basic afflictions that people were prone to. He found several of the springs, but didn't really get to grips with the afflictions. It seems to me, however, that they could well correspond to the 12 signs of the zodiac, but this is moving into the complexities of medical astrology, and is rather beyond us for the present purpose.

What we are concerned with here is that waters, especially those from a "holy" well or stream, can be used as a living element in free energy devices. I suspect the presence of other substances in homeopathic potencies, thus setting into motion the healing of body, mind and spirit, with the free energy device being used as a way of concentrating or carrying the energy and enabling it to be more easily assimilated.

The part of the living element in these devices seems, however, to be played predominantly by wood. Winifred Graville first drew Tony's attention to its role in allotechnology - certainly my own device had an oak disc, and a copper wire wound round the branch of a tree, of unspecified species. Tony had already made the link between the Druid sacred groves and Watkins' tree clump ley mark points, and wrote about several in the Salisbury Plain area as well as about the Druidical tree alphabet.

Paul Baines has drawn attention to the effect which the essence of pine, for example, has on the etheric body (see "Skyways and Landmarks Revisited") and many tree essences are used in homeopathy, the Bach remedies and the Bailey essences, for example. I have received communications on the particular functions of the Scots pine and beech, and it seems as if each tree species has its particular role to play in the psychic atmosphere of the Earth. It seems likely then that the varying qualities of the different woods could be used to advantage in a free energy device, and by looking further at the applications referred to above, we should be able to work out what these particular qualities are.

The link between the organic and inorganic parts of the device seems to be important. Here we have the precedent of Wilhelm Reich's orgone energy accumulator, which consists of alternating layers of organic and inorganic materials. The ancient chambered tombs and the old dew ponds were constructed in a similar way and they may well have had a similar function. The apple and the curly copper strips for the wovostyn flash clearly has the potential to demonstrate the connection between the organic and the inorganic, if we could get the conditions right.

A major theme in allotechnology has been the importance of making the device yourself - in order to put your own personal vibrations into it. The idea of personal impregnation of a device with one's own energies is the principle behind psychometry and is a well-known technique in occult teaching. The witch's athame, for example, should, if possible, be made by the person intending to use it and should not be handled by anyone else. The implication here is that the real machine is the twin energies of the person and the device: the device on its own cannot function - it needs the vibrations of the person to operate. At the highest levels of evolution, the reverse

would not apply - the person would not need a machine - but at the lower levels that we normally inhabit we seem to need devices or instruments, whether they be dowsing rods or Tarot cards.

An implication of this is that the technology has to be simple enough for one person to make it themselves. This is actually quite a clue: we are told that the basic principles are simple but that we like to make things complicated and therefore can't see them.

Tony Wedd talked about "the ship that goes up but cannot be used for war", which suggests that our motives for using a device may be a determining factor in whether it will work. The "vibrational environment" may also be important. Mary Long felt that the whole vibrational level of the Earth may have to be raised before these devices would work on a widespread basis.

In a more specific way, and integrating some of the above ideas, we could say that the time and place would have to be appropriate. The device may only work at certain times when it is linked in to the appropriate cosmic astrological cycles. This is really a question of attunement to the rhythms of the universe. A person truly in tune would only want to use a free energy machine at the appropriate time, anyway. This links in with the principles underlying such divinatory techniques as horary astrology, with natural birth control, and is the underlying principle behind Taoism - the "watercourse way", to quote Alan Watts. Indeed, the machines may be capable of teaching us the harmony of the universe, by sensitising us, analogous to the function of the Kilner goggles.

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AMSKAYA. Newsletter of the STAR Fellowship, concerned with extraterrestrial communication. Quarterly, £2 for four issues.

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